

TARANTISM

by

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INTRODUCTION

TARANTISM IS A disorder characterized by dancing which classically follows the bite of a spider and is cured by music. It may involve one or many persons, and was first described in the eleventh century, but during the fifteenth to the eighteenth centuries many outbreaks were observed and recorded, notably in southern Italy. There is no doubt that it is a hysterical phenomenon closely related to the dancing mania which occurred in Europe in the Middle Ages and with which it is often confused, but unlike the dancing mania it is initiated by a specific cause, real or imagined, and occurs during the summer when the spiders are about.

Music as a cure for tarantism was first used in Apulia, a southern state of Italy, where the folk dances would seem to have developed. The music used in the cure is a quick, lively, uninterrupted tune with short repetitive phrases played with increasing tempo and called a tarantella.

The word “tarantella” has two meanings: the first is the name of the tune and the second is the name of the accompanying dance which is defined as: “A rapid, whirling southern Italian dance popular with the peasantry since the fifteenth century when it was supposed to be the sovereign remedy for tarantism”.¹ The dance form still exists, as Raffe² points out: “The *Tarantella* is danced in Sicily on every possible occasion, to accompaniment of hand clapping, couples improvising their own figures. It is found in Capri and Sorrento, and in Apulia it is known as the *Taranda*. A variation in Calabria is the shepherd’s dance, the *Pecorara* or *Pasturara*. The most instinctive dance of south Italy, it is familiar to all from childhood, and babies hear the Tarantella rhythm sung to them while dangled on their mother’s knee.”

In the seventeenth century tarantism became almost epidemic after St. Vitus’ dance had disappeared in Germany. A disorder of this kind must have been in existence for a long time, but it appears that Gariopontus,³ an eleventh-century physician, was the first to describe a somewhat similar condition which he called Antenaesmus.

Tarantism has interested people for centuries, as the author has notes of some two hundred and seventy writers who have given accounts of the disorder.

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¹ J. A. M. Murray (editor), *Oxford English dictionary*, Oxford, Clarendon Press, 1933, vol. 11, p. 90.

² W. G. Raffe, *Dictionary of the dance*, London, Yoseloff, 1975, p. 493.

³ Gariopontus, *Habes . . . iterum renatos viii de morborum causis accidentibus & curationibus libros*, Basle, Henricum Petrum, 1536, pp. 27–28.

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CHRONOLOGY

When tarantism first occurred is not known, but Santes de Ardoynis,⁴ a Venetian physician, in his *De venenis* written in 1446, but published in 1492, gives a description of the symptoms following the bite of a tarantula. Katner⁵ is of the opinion that this is the first description of the condition. Nevertheless, Ardoynis mentions many earlier writers such as Avicenna, Rhazes, Gilbert the Englishman, Albucasis, and others who wrote on the cure of the tarantula's bite.

Nicholas Perotti (1430–1480)⁶ is said by some including Hecker⁷ to have given the first description of tarantism. Perotti said that those bitten seemed stupefied, but at the sound of music would jump and dance. Some became miserable, others would laugh and weep.

He was followed by Benivieni (1440–1502)⁸ who said: "A servant of mine was bitten by a scorpion. His whole body was drenched by a sudden sweat so cold that he felt as though crushed under the coldest snow and ice. But I administered to the shivering man a dose of theriac in strong wine, and he was immediately cured."

Alexandro (1460–1523),⁹ a Neopolitan lawyer, in his *Genialum dierum* gave the first eyewitness account. The following is taken from the translation of Katner¹⁰ who used the 1673 edition:

I remember travelling together with some acquaintances in the wide, uneconomical regions which were drying out under the scorching sun. We heard the sound of drums, whistles and flutes in all the towns and villages and upon inquiring as to the meaning of it we were informed that in these regions it was a means of healing the people bitten by the tarantula. Then we went to a village and saw a young man affected by this disease. He seemed to have become insane, singing absentmindedly to the beat of a drum, while his arms and legs and the entire body moved in beat with the music. It was obvious that the sound of the drums pleased him and lessened his pain and he started to listen more and more to the instrument. Gradually his movements became more lively and finally he started to dance. It could appear to someone as being humorous and ridiculous but when the drummer stopped to play for a short period of time, the patient suddenly seemed to go numb, lose his senses and faint. However, as soon as the sound of drums could be heard again, the patient regained his strength and started to dance with more vigour than before.

Mattioli (1500–1577)¹¹ gives a good description of the widely different reactions following the bite of a spider. Some sing, others laugh, weep, cry out, or sleep. Vomiting is common. Some patients jump and dance, while others sweat and tremble. Some are in continual fear, while some are delirious, distraught, or behave like maniacs. Marx¹² points out that almost the same symptoms were described earlier by Perotti.

⁴ Santes de Ardoynis, *De venenis*, Venice, Bernardinus Rizus, 1492, fo. 96.

⁵ Wilhelm Katner, 'Des Rätsel des Tarentismus', *Nova Acta Leopoldina*, 1956, No. 124, 18: 5–115.

⁶ Nicholas Perotti, *Cornucopiae latinae linguae*, Basle, 1536, pp. 51–52.

⁷ Justus Friedrich Hecker, *The epidemics of the middle ages*, London, Sherwood, Gilbert & Piper, 1835, p. 60.

⁸ Antonio Benivieni, *De abditis nonnullis ac mirandis morborum et sanationum causis*. Florence, 1507. Translated by Charles Singer, Springfield, Ill., Thomas, 1954, p. 117.

⁹ Alexander ab Alexandro, *Genialum dierum*, Paris, Riogny, 1539.

¹⁰ Katner, op. cit., note 5 above.

¹¹ Petrus Andreas Mattioli, *Commentarii secundo aucti, in libros sex pedacii dioscoridis*, Venice, Valgrisia, 1560, p. 223.

¹² Jaques Marx, 'Du mythe à la médecine expérimentale le tarantisme au XVIII^e siècle'. From Roland Mortier et Harvé Hasquin (editors), *Etudes sur le XVIII^e siècle*, Brussels, Editions de l'Université de Bruxelles, 1975, pp. 153–165.

Mercurialis (1530–1606)¹³ says that in Apulia the bite of the spider and that of the scorpion produce similar symptoms and that music can effect a cure. The physician Ferdinandus (1569–1638)¹⁴ lived and practised medicine for thirty years in Apulia before publishing his book in 1621 in which he gives a full account of tarantism and a variety of cures used at that time. In it he stresses the major part that music and dancing played in curing the condition. Then came Kircher (1602–1680),¹⁵ the German Jesuit, scientist, and polymath, who taught at the Collegio Romano in Rome for forty-seven years. He was keenly interested in music and carefully observed its powerful magnetism. During his stay in Rome and with the help of two Apulian clerics, Pater Nicoellus and Pater Gallibertus, he collected and published all the songs, airs, poems, and scores used at that time in the treatment of tarantism. Baglivi (1668–1707)¹⁶ says:

All the authors that writ on the Tarantula have gone upon Hearsay, or coin'd several Things at Pleasure. None of 'em was ever in Apulia (alias Puglia) where that creature chiefly displays its Venom, abating Epiphanius Ferdinandus an Apulian, that added to his practical Observations some Histories of Persons bit with the Tarantula. This province being therefore untouch'd, or only made known by some general and confus'd Hints. I cheerfully took a Resolution two years ago, of Writing upon the Subject; to which I was much encouraged by the earnest Desire of Joh. Jacobus Mangetus, a noted Practitioner of Switzerland; who acquainted me, by very civil Letters, that a just Account of the Matter would give great light into the History of Insects, and the general Nature of Poisons; and withal, that if I would undertake it, he would put it into his Bibliotheca Medico-Practica.

This Manget did.¹⁷ Mora¹⁸ points out that Serao (1702–1783)¹⁹ initiated the “scientific” attitude towards tarantism—an attitude which consisted of defining it “partly as a degenerative aspect of the lower-class Apulian society and partly as a particular pathological condition affecting certain individuals.” And Cirillo (1739–1799),²⁰ professor of natural history in Naples University, says, “I shall have nothing more to say, than that the surprising cure of the bite of the tarantula, by music, has not the least truth in it; and that it is only an invention of the people, who want to get a little money, by dancing when they say the tarantism begins.”

It would seem that the majority of the later descriptions of this disease can be traced back to these authors, and many have copied or modified these accounts in their own way. Few actually saw people afflicted with this disorder at first hand;

¹³ Hieronymus Mercurialis, *De venenis et morbis venenosis tractatus locupletissimi*, Venice, Paulum Meietum, 1584, fo. 36v.

¹⁴ Epiphanius Ferdinandus, *Centum historiae, seu observationes et causis medici, omnes fere medicinae partes*, Venice, Baglioni, 1621, pp. 248–268.

¹⁵ Athanasius Kircher, *Magnes sive de arte magnetica opus tripartitum*, Rome, Grignani, 1641, pp. 865–891. (The tarantellas are illustrated on pp. 870–878.)

¹⁶ Giorgio Baglivi, *The practice of physic, reduc'd to the ancient way of observations containing a just parallel between the wisdom and experience of the ancients and the hypothesis's of modern physicians*, London, Midwinter, 1704 [preface dated Rome, Feb. 29, 1696].

¹⁷ Jean Jacques Manget, *Bibliotheca medico practica*, Geneva, Chouet & Ritter, 1697, pp. 616–645.

¹⁸ George Mora, ‘An historical and socio-psychiatric appraisal of tarantism and its importance in the tradition of psychotherapy of mental disorders’, *Bull. Hist. Med.*, 1963, 37: 417–439.

¹⁹ Franciscus Serao, *Della tarantula overo falangio di Puglia*, Naples, 1750.

²⁰ Dominico Cirillo, ‘A letter to Dr. William Watson, F.R.S. giving some account of the manna tree and of the tarantula’, *Phil. Trans. R. Soc. Lond.*, 1770, 60: 233–238.

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even Baglivi,²¹ whose description is always quoted as authoritative, did not see a typical attack but relied on the description given by his father, a physician in Lecce.

The best account of an outbreak is that given by Storace (1763–1796),²² who not only watched the dancers but learnt and played the appropriate music, the score of which he reproduced in his paper. A ploughman had fallen ill in La Terre Della Annuzi, about ten miles from Naples, in the month of October.

It happened one day that a poor man was taken ill in the street, and it was well known to be the effect of the tarantula, because the country people have some undoubted signs to know it and particularly (they say) that the tarantula bites on the tip or under lip of one's ear, because the tarantula bites one when is a sleeping on the ground: and the wounded part becomes black, which happens three days after one is bit, exactly at the hour of the hurt returned: and they further assert, that if one was to undertake to cure him he would feel the effect of it every day at the same hour for the space of three to four hours till it would throw him into such madness as to destroy him in about a months time; some (they say) have lived three months after they have been bit but the latter I cannot believe, because it never happens that any man is suffer'd to die by such distemper, the priest of the parish being obliged to play on the fiddle in order to cure them, and it has not been known in the memory of man that anyone is dead of it, but to proceed: A man poor was taken ill in a street (as I said before) and as the priest was out of the way, several gentlemen begg'd me to play for that poor fellow. I could not help going, without offending a number of friends; when I was there I saw a man stretched on the ground who seem'd as if he was just a going to expire. The people at the sight of me cried out—play—play the tarantella: (which is a tune made use of on such occasions). It happen'd that I had never heard that tune, consequently cou'd not play it. I asked what sort of tune it was? They answer'd that it was a kind of jig: I tried several jiggs, but to no purpose, for the man was as motionless as before. The people still call'd out for the tarantella, I told them I could not play it but if any would sing it, I would learn it immediately; an old woman presented herself to me to do the good office, who sang in such an unintelligible sound of voice, that I could not form an idea of it; but another woman came, and helped me to learn it; which I did in about ten minutes time, being a short one; but you must observe that while I was a learning the tune, and happened to feel the strain of the first two bars, the man began to move accordingly, and got up as quick as lightning, and seem'd as if he had been awaken'd by some frightful vision, and wildly star'd about still moving every joint of his body; but as I had not as yet learn'd the whole tune, I left off playing, not thinking that it would have any effect on the man. But the instant I left off playing the man fell down and cried out very loud, and distorted his face, legs, arms and any other part of his body, scraped the earth with his hands and was in such contortions, that clearly indicated him to be in miserable agonies. I was frightened out of my wits and made all the haste I could to learn the rest of the tune; which done, I play'd near him, I mean about four yards from him, the instant he heard me he rose up as he did before and danced as hard as any man could do; his dancing was very wild, he kept a perfect time in the dance, but had neither rules, nor manners, only jumped and runned, too and from, made very comical postures something like the Chinese dances we have sometimes seen on the stage and otherwise everything was very wild of what he did, he sweated all over; and then the people cried out faster-faster; meaning that I should give a quicker motion to the tune, which I did so quick, that I could hardly keep up playing and the man still danced in time. I was very much fatigued and, though I have several persons behind me, some drying the sweat from my face, others blowing with a fan to keep me cool (for it was about two o'clock in the afternoon) others distancing the people that they might not throng about me; and yet not withstanding all this, I suffered a long patience to keep up such a long time, for I played (without exaggeration) about two hours, without the least interval.

When the man danced about an hour, the people gave him a naked sword, which he applied with the point in the palm of his hands, and made the sword jump from one hand to the other, which sword he held in equilibrium, and he kept still dancing. The people knew he wanted a

²¹ Baglivi, *op. cit.*, note 16 above, pp. 365–366.

²² Stephen Storace, 'A genuine letter from an Italian gentleman concerning the bite of the tarantula', *Gentleman's Mag.*, September 1753, pp. 433–434.

sword, because a little before he got it he scratched his hands very hard, as if he would tear the flesh from them. When he had well pricked his hands, he got hold of the sword by the handle and pricked also the upper part of his feet, and in about five minutes time his hands and feet bled in great abundance. He continu'd to use the sword for about a quarter of an hour, sometimes pricking his hands and sometimes his feet, with little, or no intermission: and then he threw it away and kept on dancing. When he was quite spent with fatigue, his motion began to grow slower, but the people beg'd of me to keep up the same tune, as he could not dance accordingly, he only moved his body and kept time; at last after two hours dancing, fell down quite motionless, and I gave over playing. The people took him up and carried him into a house, and put him into a large tub of tepid water, and a surgeon bled him; while he was bathing he was let blood in both his hands and feet and took from him a great quantity of blood; after they had tied up the orifices, put him in a bed and gave him a cordial, which they forced down, because the man kept his teeth very close. About 5 minutes after, he sweated a great deal and fell asleep, which he did for five or six hours, when he awakened, was perfectly well, only weak for the great loss of blood he had sustained and four days after he was entirely recover'd. . . .

Schadewaldt²³ studied an outbreak of tarantism in Wardo, Apulia, in 1957 and published an account of it in 1971. He refers to tarantellas as therapeutic music, both vocal and instrumental. He points out that they are strange monotonous melodies very like Negro or Arab tunes, and are accompanied by clapping of the hands or stamping of the feet, always ending in a crescendo. Three or four musicians usually take part, a piper, a tambourine player, a drummer, a trumpeter, a fiddler, or a concertina player, and they play until the patient collapses. This performance goes on for a few days as new victims continue to arrive. As there are no written scores the tunes are passed from one to another. The victims, always women, are only afflicted in the hot weather. When a girl collapses and says she has been bitten by the spider, the musicians are called, the news spreads, others succumb, and soon a group of about thirty is formed. With frenzied dancing to the strains of the tarantella they form a procession and proceed to the chapel of their choice. Here, without the musicians, the healing ritual takes place. The victims kick the chapel walls, climb the pillars of the high altar, crawl over the floor, utter animal cries, and wail until the village choir starts chanting. This gradually soothes them, and one by one they join in the singing, clap their hands, and slowly return to normal. Then the victims, the musicians, and the spectators leave the church and return to the village where a great feast is held and recovery ensues.

In 1959 de Martino²⁴ with a team of five went to Galatina to study the effects of the spiders' bites. He describes the population as illiterate, poverty-stricken, and culturally stagnant, and points to the supposed curative powers that St. Paul has in Italy against spiders, snakes, and scorpions. He also notes the strange curative powers attributed to St. Peter and St. Paul there, and adds that the behaviour of those affected is similar to the disorder which Schadewaldt describes.

While tarantism has been described in Sicily, Spain, parts of Germany, Persia, Asia Minor, Ethiopia, America, and Albania, as well as other parts of the world, it would seem to occur most often in southern Italy, particularly Apulia.

The Apulian coast, originally inhabited by the Greeks, is described as desolate,

²³ Hans Schadewaldt, 'Musik und Medizin', *Arztliche Praxis*, 1971, 23: 1846–1851, 1894–1897. Also personal communication.

²⁴ Ernesto de Martino, *La terra di rimorso*, translated from the Italian by Claude Pancet, Paris, Gallimard, 1966. Reviewed by unnamed author, *Times lit. Suppl.*, 27 April 1967, pp. 345–347.

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torrid, and forbidding with its uncultivated, infested, swampy wastelands unsuitable to grazing. This is the hottest part of Italy, particularly in July and August, being exposed to the north and east winds with a temperature range from below zero to 40°C, a low summer rainfall, and a shortage of water. The barrenness of the land is due to deforestation, which has been going on since the time of the Romans.

Plane and poplar trees shade the buildings which are scattered among the vineyards; the wine they produce, Baglivi²⁵ says: "would serve better for a vulnerary balm than an entertainment at table." Fish is plentiful along the coast, and in the cultivated areas the Apulians produce fruit, olives, herbs, wheat, and almonds from which they make a high-quality oil.

However hot and dry, malaria, although prevalent in other parts of Italy, has not been described in Apulia. Referring to the people of Apulia, Mead (1673–1754)²⁶ says: "Their temperament is dry and adjust, as appears by their being generally lean, passionate, impatient, ready to action, quickwitted, very subject to inflammatory distempers, phrensies, melancholy, and the like: upon which account there are more mad people in this, than in all the other parts of Italy." Katner²⁷ contradicts this saying: "I personally do not believe that there have always been more mentally abnormal people in Apulia than elsewhere because the people of Apulia are and were healthy country people."

CAUSE

Tarantism is aggravated by a number of factors. It is true to say that it affects the hysterical, the melancholic, the depressed, the frustrated, the neurotic, and the mentally deranged, as well as those leading solitary lives, while the bored, the beggars, the malingerers, the rogues, and the swindlers are also vulnerable.

Apart from the medical significance, tarantism has been associated with lycanthropy, fanaticism, prejudice, superstition, religion, or caused by the misery and poverty of the rural population. A few thought it was due to some inner evil influence, or to rabies because it was caused by a bite, or even to ergotism which was widespread in Europe at various times. Some thought the disease was simulated for financial reasons, or due to the enormous quantity of wine consumed. As well, several thought it was induced by the sun and associated with sunstroke. Turnbull²⁸ says: "I am not afraid to assert that disorders imagined to be caused by the bite of the tarantula, are occasioned by the heats to which these people are exposed in getting in their harvest."

Nevertheless it is difficult to imagine how the victims of sunstroke could be cured by a dance. Katner²⁹ points out that many of the peasants would disregard the heat, remove their hats, drink large quantities of undiluted wine, and, after a heavy midday meal, lie in the sun semi-conscious for hours. Some felt that the hysterical effects of

²⁵ Baglivi, *op. cit.*, note 16 above, pp. 350–351.

²⁶ Richard Mead, *A mechanical account of poisons, in several essays*, London, J. Brindley, 1745, p. 109.

²⁷ Katner, *op. cit.*, note 5 above.

²⁸ Andrew Turnbull, 'Letter from Mr. Turnbull to Archibald Menzies of Kildares, Esq. dated from Delphos, concerning Italy, the alledged [*sic*] effects of the bite of the tarantula, and Grecian antiquities', *Essays and observations physical and literary*. Edinburgh, Balfour, 1771, pp. 100–115.

²⁹ Katner, *op. cit.*, note 5 above.

tarantism were activated by the music, which impelled the individual to dance madly. Further, many thought that the familiar music more than the heat was responsible for reviving the poison, and some quite obviously simulated the disease so they could join in the fun. While Cornelio (1614–1684),³⁰ holder of the first chair of medicine at the University of Naples, said: “And I remember to have observed in *Calabria* some Women, who seized on by some such Accident, were counted (according to the common Belief of that Province) to be possessed with the Devil.”

The taranti were also affected by colour, which varied in different nations, races, and individuals. Often certain colours would cause emotional or amorous outbursts, and anything with a metallic lustre would excite the dancers. Some favoured yellow, some green, some blue; but unlike the St. Vitus’ dancers, red appealed to them, even to the extent of carrying red handkerchiefs. Black was obviously distasteful, and everyone wearing it had to be careful or they would be kicked, have their clothes torn, or be beaten with whips. Tarantine dye was used extensively, its red hue being obtained from a variety of shellfish found in the Mediterranean. After drinking large quantities of wine, many in utter despair, would throw themselves into pits, while a number enjoyed running, many liked being tossed in the air, rocked in cradles, placed in swings, or being hit on the soles of the feet, while a few would strike themselves relentlessly. Some would dance in the heat, and call for swords and mirrors to flash, while a number would toll the funeral bell, gnash their teeth, howl, tear their hair, or roll in the dirt.³¹ As well, small groups clad in bright attire with necklaces and vines twined around their necks danced for hours to music.³² It is said that those who danced with green vines and boughs had been stung by the tarantula, while others who liked red clothes and naked swords had been stung by the scorpion.

SIGNS AND SYMPTOMS

Many believed that the bites of the Apulian tarantula and the scorpion produced identical signs and symptoms. Those who were bitten were anguished and depressed, had dyspnoea in addition to cyanosis, syncope, weakened pulse, and hyperpyrexia. As well, they showed the symptoms described by Mattioli.³³ A number would feel cold, and become stupefied and benumbed. Some would avoid people and seek seclusion, but only a few were really ill. Further, a sexual character of the disease was very apparent.

Many complained of headache, vertigo, anxiety, palpitation, disorder of the stomach, thirst, heart pains, and fatigue. Some said their bones ached as if they were broken, and some said they were seized with lethargy. Sometimes the onset was sudden, and sometimes slow. The attacks varied, some victims were so morbidly excited that they could not sleep, and would sing or laugh and dance continually. Others would leap into the air uttering wild cries, or hurl themselves to the ground arching their bodies in grotesque convulsions. Many were dejected and would weep

³⁰ Thomas Cornelio, ‘Concerning some observations made of persons supposed to be stung by tarantulas’, *Phil. Trans. R. Soc. Lond.*, 1672, 83: 4066.

³¹ Baglivi, *op. cit.*, note 16 above, p. 381.

³² Ferdinandus, *op. cit.*, note 14 above, p. 266.

³³ Mattioli, *op. cit.*, note 11 above, p. 223.

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constantly as if pining away; a few had constant tremor, a number were drowsy, others were scarcely in possession of their senses, and some were completely mad; indeed some even died.³⁴

The fear evoked by any spider, not only in Italy but elsewhere, was so great that its bite was considered to be poisonous and assumed to be that of a tarantula. Davidson³⁵ quotes Scaliger in saying: "that if one crushed the Gascony spider the poison would penetrate through the soles of the shoes."

Many claimed there was no evidence of the bite; they could neither produce the spider nor describe it. As Turnbull³⁶ says: "The mark, however, of a bite is never felt or seen on any part of the body."

Some said they were bitten in the middle of the day while working in the fields or during an afternoon nap, while others claimed to have been bitten at night, on the lip or lobe of the ear while sleeping on the ground. The bite was said to be like the prick of a needle or the sting of a bee, the area bitten turning yellow, sometimes black, and appearing swollen and inflamed.³⁷ The symptoms occurred at varying times from one hour to three days after the bite. Pain, swelling, and numbness was followed by a variety of symptoms which varied from place to place.³⁸

It was also thought that the effect of the bite lasted only for the lifetime of the spider, but a few were of the opinion that if the insect was killed, or if crushed garlic with treacle was put on the wound, the poison would be neutralized. Those who only imagined they were bitten felt compelled to dance and would appear at festivals and places where they could command attention. This demand for attention is a prominent feature of all outbreaks.³⁹ The symptoms affected all ages, all classes, both sexes, and even the disabled, but the proportion of the sexes who were affected varied from place to place, and it often occurred annually in families, starting in adolescence and ending in old age. Men would burst into tears, women would have hysterics, and fling themselves on the floor, tear their hair, and call for mercy; even men aged ninety were involved.

An article in *The Times*⁴⁰ said: "Leonardo da Vinci reported a common belief that the bite of the tarantula fixed a man's mind for good on whatever he was thinking about when he was bitten." This statement is similar to that of Mercurialis:⁴¹ In no outbreak was the entire population of the town involved. Many suffered an annual recurrence of tarantism and in some instances this was a prophylaxis to ward off a relapse.⁴² Sometimes the condition recurred for twenty or thirty years, often in the face of financial difficulties when relatives were called upon for assistance.

In the Middle Ages the meaning of the dance changed and the early pagan rites

³⁴ Baglivi, op. cit., note 16 above, pp. 362–372.

³⁵ Andrew Davidson, 'Choreomania: an historical sketch, with some account of an epidemic observed in Madagascar'. *Edinb. med. J.*, 1867, 13: 124–136.

³⁶ Turnbull, op. cit., note 28 above.

³⁷ Ferdinandus, op. cit., note 14 above, p. 266.

³⁸ Baglivi, op. cit., note 16 above, pp. 362–365.

³⁹ Ferdinandus, op. cit., note 14 above, p. 258.

⁴⁰ *Times lit. Suppl.*, 27 May 1967.

⁴¹ Mercurialis, op. cit., note 13 above.

⁴² Baglivi, op. cit., note 16 above, p. 380.

appeared as symptoms of a disorder.⁴³ Many were affected in sympathy, and it is interesting to speculate whether this uncontrolled dancing was a craze, as nowhere do we find evidence that these people were cured for more than a relatively short time, usually only a year. In southern Italy, with little freedom of thought, even the sceptics could become afflicted. While it is important to separate those who were really bitten from those who were not, there can be no doubt that when numbers of people become involved we are dealing with a hysterical condition. One wonders why the victims collapsed. Was it because the music had stopped, the instruments had become out of tune, or was it due to the heat?

TREATMENT

The peasants were convinced that tarantism was cured by music and that the victims might die if the tarantellas were not played. Therefore the local women would devote their time, their energy, and their savings, even to the extent of neglecting their homes and families, to arranging suitable areas for the dance and employing musicians to play tarantellas. Ferdinandus⁴⁴ says many poor people spent nearly all their money on music. This practice was commercialized and contributions were solicited in the affected areas; so musicians swarmed through Italy for this summer festival, playing tarantellas which stimulated the people and whipped them into a frenzy; thus tarantism increased annually.

According to the *Oxford English dictionary*, "In Orsuna in Spain there is a Guild of tarantula players who earn considerable fees by sending round their members to heal the sufferers from the tarantula bite."⁴⁵ Pepys⁴⁶ says: "He [Mr. Templar] is a great traveller; speaking of the tarantula he says that all the harvest long (about which times they are most busy) there are fiddlers go up and down the fields everywhere, in expectation of being hired by those that are stung."

A few people were of the opinion that the summer, the dancing, and the perspiration would effect a cure, and that music was important because it stimulated those affected into action, as many believed that music acted on the mind as well as the body. Frustrated individuals would look forward to this annual carnival of summer madness in the hope of solving their daily problems. When they heard the music they would slowly move their fingers, hands, and feet to the rhythm of the tarantella, and continue until they fell exhausted to the ground; this was usually all that was needed to suppress or cure tarantism for a year.

Sometimes the patients were brought into a public place so that the wandering band of musicians could play for them to dance, and often a great number would join in, thus stressing both the importance of music in the cure and emphasizing the hysterical nature of the disorder. Admittedly, a lot were sick before the treatment began and remained sick afterwards.

Many remedies were tried, but music was the most important because it made

⁴³ Henry E. Sigerist, 'The story of Tarantism', in Dorothy Schullian and Max Schoen (editors), *Music and medicine*, New York, Schuman, 1948, p. 114.

⁴⁴ Ferdinandus, *op. cit.*, note 14 above, p. 254.

⁴⁵ *Oxford English dictionary*, *op. cit.*, note 1 above, vol. 11, p. 90.

⁴⁶ Samuel Pepys, *The diary of Samuel Pepys*, London, Bell, 1946, vol. 2, p. 172.

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these victims move. It must be pointed out that the taranti could not be persuaded to dance to any type of music, for the pace had to be regulated according to the condition of the patients. As the music affected people differently, the tunes had to be selected to suit the temperaments, and both the music and the instruments had to be tuned to the individuals before they could reach a crisis. After the first bars of their favourite tune had been played, they would spring up, shout for joy, and dance without stopping until they collapsed. If the musicians stopped playing for any reason the victims would relapse and the only relief was the renewal of the music. In some cases the music would not provoke the dance, in others it was spontaneous. Although the treatment was exhausting, it relieved these victims for another year, or until they heard the tunes again. If the instruments were out of tune, the victims would sigh and groan until they were repaired, and it is interesting to note that children who had no musical education could instantly detect a discord, and many showed a great deal of grace and elegance when dancing to these tunes. If an adagio followed a tarantella the dancing was suspended and the patient fell motionless to the ground, and the melancholic was apt to have his sorrows deepened.⁴⁷ Ferdinandus⁴⁸ said that slow music made the dancers feel worse. That music was a universal incentive to motion was well known, but it was found that continuous motion was necessary to ensure a recovery, and this was achieved by having extra musicians, so one could relieve the other. Fortunately many Apulians were musicians in their spare time. Occasionally cases of insanity, suicide, and even death occurred when the musicians were unavailable, and it is said that Ferdinandus' cousin who had tarantism died within twenty-four hours because a musician could not be found.⁴⁹

The dancers followed a set pattern and would begin dancing at sunrise, stop at midday, and go to bed and sweat, then have a bath and continue dancing until evening, when they would go to bed for another sweat, then rise for a light meal, and return to bed for the night. After twelve hours of dancing, even though they were exhausted, they became stronger and more agile. This ritual went on for four or five days, and in some cases weeks. The taranti acted like drunken people, remembering nothing afterwards. Some did this annually for as long as thirty years.⁵⁰

Annual summer dancing and music was thought to be the only remedy for tarantism, and if the sufferers missed a season of dancing they were miserable, looked pale, sad, and complained of feeling depressed.⁵¹

The victims expected relief as well as a cure, and, like the dancers before St. Vitus' Day, would gradually grow more and more dejected as the summer approached, for it was the hot sun, the memories of the dance, and the sound of music which would dispel the melancholia and revive the enjoyment of the previous year. Some believed that music and dancing distributed the poison through the body and expelled it through the skin; it was also thought that perspiration produced a cure, consequently many diaphoretics were used. At the same time some thought the brisk motion of

⁴⁷ Baglivi, *op. cit.*, note 16 above, pp. 377–382.

⁴⁸ Ferdinandus, *op. cit.*, note 14 above, p. 259.

⁴⁹ Henry E. Sigerist, *Civilization and disease*, New York, Cornell University Press, 1944, p. 219.

⁵⁰ Ferdinandus, *op. cit.*, note 14 above, p. 258.

⁵¹ *Ibid.*, p. 260.

the dance hindered the disease.⁵² Brocklesby⁵³ thought: “not music only, but whatever is harmonious and agreeable to the senses, may probably conduce; such as delightful and extensive prospects of nature, elegant buildings, fine paintings and refreshing odors, to say nothing of the inciting sensations of touch and taste, the benefits of which are sometimes outweighed by indulgence in them, beyond the limits of just proportion, which may be termed a kind of universal harmony.”

Music seemed a sure means of controlling the continuous dancing and the mass hysteria which prevailed. Often love and wine were sufficient to suppress or even cure the disease. Baglivi⁵⁴ considered early morning horse-riding in the country air more effective than dancing, as the jogging motion stimulated the circulation.

Bleeding was a common form of treatment, also purging. Similarly wine, a great therapeutic favourite, was used as a cure, as well as other forms of alcohol mixed with treacle or rosemary. A few would make up draughts using rind of citron and adding parsley, mint, wild thyme, or berries. Fracastoro⁵⁵ treated a case with vinegar and armenian bole, commonly used in the treatment of plague and animal poisons. In this case, Hecker⁵⁶ notes that confidence in the physician rather than the armenian bole affected the cure.

Further, many believed that cloths warmed and moistened in wine and wrapped around the naked body were very beneficial, and they all believed it was advisable to tie a ligature on the bitten limb to ensure recovery. Hydrotherapy was often combined with the dance and considered one of the best means of treatment. Many sufferers craved for water, whether it be in a glass, a spring, a pond, or the open sea, and this would induce them to dance and sing. Often the gentle murmur of falling water was an effective remedy or at least prevented an attack. Some dipped boughs or vines in water and moved them as they danced, while a few would spend hours watching the movement of the sea until they lost themselves in contemplation, became overwhelmed, and rushed headlong into the waves and were drowned.⁵⁷ It is this aspect of the disease which is similar to St. Vitus' dance.⁵⁸ Ferdinandus⁵⁹ noted an icy coldness in some cases which was relieved by violent dancing. Some had a great dislike for anything cold, including water.

A few were of the opinion that it was beneficial to blister the feet and bathe them in warm water, while some physicians thought the only remedy was to scarify the area, cup it, and paint it with a mixture of treacle and bruised garlic or a mixture of treacle with some herbs. Baglivi⁶⁰ thought cauterization would be good, but did not try it as he had not heard of it being used, but he would scarify and cup the area.

⁵² Baglivi, *op. cit.*, note 16 above, pp. 380–381.

⁵³ Richard Brocklesby, *Reflections on ancient and modern musick with the application to the cure of disease*, London, Cooper, 1749, p. 65.

⁵⁴ Baglivi, *op. cit.*, note 16 above, p. 367.

⁵⁵ Girolomo Fracastoro, *Opera omnia*, Lyons, Fabrum, 1591. (The case is in *De contagione* Bk. iii, p. 212.)

⁵⁶ Hecker, *op. cit.*, note 7 above, p. 98.

⁵⁷ Baglivi, *op. cit.*, note 16 above, pp. 374–381.

⁵⁸ Jean Fogo Russell, ‘Dancing mania’, in *Festschrift for Kenneth Fitzpatrick Russell*, Melbourne, Queensberry Hill Press, 1978, pp. 159–194.

⁵⁹ Ferdinandus, *op. cit.*, note 14 above, p. 260.

⁶⁰ Baglivi, *op. cit.*, note 16 above, pp. 373–378.

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The Persians had their own way of dealing with the spider's bite, They would give the victims large quantities of milk to drink and place them in suspended boxes, then rotate them until they vomited.⁶¹ Perhaps this is why less is heard of tarantism in this region.

*The Times*⁶² quotes a case in the Troad, Asia Minor, where orders were given to "Ply him with Raki, make him drunk and put him in an oven". To this end half a bottle of intoxicating fluid was poured down the patient's throat, the oven was heated, and he was thrust in, clothes and all, and held with his head out for half an hour before he was pronounced cured.

Although it is difficult to assess the efficacy of these medications, it is tempting to conclude that by their widespread use, some of them must have been effective.

THE SPIDER

Tarantulas and scorpions were indigenous in Apulia and as the forests were cleared the species became more prevalent. The areas cleared became the hottest parts of Italy and it was here that the spiders thrived. Indeed, in the fourteenth century they were thought to be in plague proportions. Many investigations have been carried out over the centuries, but none has been able to prove why only those bitten by spiders or scorpions from this area and in the summer got tarantism. Large numbers of tarantulas and scorpions breed in these parched areas, but it was only the bite of the wolf spider, the largest, known as *tarantula Apuliae* or *lycosa tarantula*, as well as the scorpion, which produced the same signs and symptoms and responded to the same cure.

Baglivi⁶³ says: "A tarantula is a venomous spider, so call'd from an ancient city of Magna Gracia, upon the Ionian Sea. . . . The animal is called tarantula, not that 'tis more virulent at Tarentum, than in the other countries of Apulia; but because, in the Time of the Grecians and Romans, that City was more noted and more frequented than the rest; so that the Instance of Persons bit by the spider, were more numerous there than else where; and thereupon the Animal derived its name from the City."

The spiders were classified according to size, colour, and potency of their poison, and Baglivi says: "It has eight feet, four on each side, and each foot has knots or joints. . . . The Apulian Tarantula is equal in Bulk, or rather bigger than a Walnut."⁶⁴ He then describes the different varieties and their characteristics.

In Katner's⁶⁵ opinion: "The classic authors on tarantism, gave the name *stelleta* to the female tarantula, the name *alba* to the male tarantula and the name *uvea* to the malmignatle, which was generally declared to be the most dangerous of the poisonous spiders . . . the common people call them maiden, married woman and widow. Their sting is poisonous. Some people consider that the sting of the "maiden" is harmless, that of the "married woman" dangerous (*cattiva*) and that of the "widow"

⁶¹ Hecker, op. cit., note 7 above, p. 108.

⁶² "Tarantism in the Troad, the promptings of St. George", *The Times*, 9 September 1911.

⁶³ Baglivi, op. cit., note 16 above, p. 347.

⁶⁴ *Ibid.*, pp. 352-353.

⁶⁵ Katner, op. cit., note 5 above.

as the most venomous one (*pessimo*).” Katner⁶⁶ goes on to say that “the poisonings caused by spiders in Apulia are not caused by the tarantula but by the malmignatle.” Today, the *lycosa tarantula* is considered harmless.

It is said that although the spider is found in other countries it does not cause tarantism. In the seventeenth century a number of experiments were done, and specimens of *lycosa tarantula* were taken to other parts of Italy to see what would happen if they bit people in these areas, but the results were inconclusive. It was then decided that the heat of Apulia was needed to cause tarantism.⁶⁷ Moreover, it was thought that as tarantism affected so many people, they must have been bitten by something other than the tarantula or scorpion.

The tarantula’s sting was considered to be most venomous in the hottest months and innocuous during the winter. Modern work has shown that the poison contains ammonium carbonate.

In the seventeenth century everyone was conscious of tarantism, and, as Baglivi⁶⁸ points out, many of the Apulian peasants wore boots as a protective measure. A few thought the tarantula itself danced, and many wondered if other animals danced when they were bitten. So all kinds of experiments were carried out, including some done on a wasp, a rooster, and a rabbit, but all proved negative.⁶⁹

THE THERAPEUTIC USE OF MUSIC

Music is an international language which evokes the same emotions today as it did hundreds of years ago. It is often referred to as the language of the emotions and can include song, melody, harmony, and rhythm; also it can produce pleasure, indifference, and displeasure. Every nation is familiar with this, and as a therapeutic agent music has been used since the beginning of time. The medicine men of primitive races use music, singing, and dancing as a curative measure and this often gives them great power.

An ancient Greek text says, “Man has song to heal his pain.” Democritus of Abdera (460–370 B.C.) maintained that: “The music of the flute is medicine for many of the ills that the flesh is heir to,”⁷⁰ and its beneficial influence was firmly established. Theophrastus of Eresos (370–286 B.C.) said: “ischiatic pains are cured by Phrygian harmony”⁷¹ and in his essay on *Enthusiasm* maintains that the bite of serpents and other venomous reptiles were relieved by music.⁷²

The early Indians and Egyptians used music therapeutically, and the Greek physicians believed that listening to music whether it be strong, gentle, slow, or fast would bring about physical changes; also the wood and stringed instruments had a specific effect on the well-being of the listeners. They therefore prescribed music accompanied by dancing. It is said that the allegros will transport a man to mirth and gaiety, but never to rage and fury.

⁶⁶ Ibid.

⁶⁷ Baglivi, *op. cit.*, note 16 above, p. 359.

⁶⁸ Ibid., p. 360.

⁶⁹ Ibid., pp. 384–385.

⁷⁰ Ludwig Edelstein, ‘Greek medicine in its relation to religion and music’, *Bull. Hist. Med.*, 1937, 5: 201–246.

⁷¹ Brocklesby, *op. cit.*, note 53 above, p. 66.

⁷² Edward Podolosky, ‘Music and health’, *Canad. Med. Assoc. J.*, 1934, 30: 195–200.

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Browne⁷³ said: "That singing is an enemy to melancholy thoughts and a pleasing promotor of mirth and joy, is what we find by daily experiences and this pleasure arises in proportion to the fineness and sprightliness of the composition." Brocklesby⁷⁴ points out that the Martianus Capella said: "I have often cured disorders of the mind as well as body with music, sometimes frantics with symphony."

Mead⁷⁵ referred to Pindar, Aesculapius, Caelius Aurelianus, Aulus Gillinus, Apollonius, and Thales of Crete as using music with great success. Kreisler⁷⁶ said: "Life begins and ends with music, it envelopes and permeates the world we live in. Land, water and sky are full of elemental music of many kinds and degrees of intensity." He goes on to say: "Music is formless—it is all feeling. A beneficial art, like healing, is quite often accomplished by the art of music." He later states: "Give the hungry lover of music a bite of food—then he will enjoy music and smile. Music is the dome, a very beautiful dome, but not the foundation of the edifice of humanity."

Grove⁷⁷ mentions how: "David playing to King Saul . . . made him refreshed and well." And "Timotheus who brought back reason to Alexander the Great by playing on the lyre."

Therapeutic music has been used for disorders of the mind and body, to induce sleep, relieve melancholy and apathy, and to tranquillize the distraught and the insane. It is also used to soften disappointment and anger, to reduce panic and fear, and to cheer the sorrows of grief and temper the fever. Gordon⁷⁸ however points out that: "It is very doubtful if any organic or febrile disease may be benefited by any kind of music."

Many have used harmony and song to cure, to encourage, to preserve, and to satisfy human relations, to gratify the mother in pregnancy, soothe her in labour, and to comfort the newborn baby. It is said that music has the power to drive out evil spirits or arouse good ones and it has been used in many ancient beliefs, worships, and cults, as well as in seafaring activities, feasts, banquets, funerals, and war. If music arouses strong emotions which extend the mind, and fills it with images of a harmonious nature, and awakens the attention in a dramatic manner in health, it must make an impression on the sick, the unstable, and those who are receptive to outside stimulation. Therefore, with body and mind in harmony, it is no wonder that music was used to alleviate the symptoms of tarantism.

Apart from Kircher's collection, the score of most of the early tarantellas has disappeared, but a number were handed down by oral tradition. The musical notations of Kircher's tunes are in the ecclesiastical mode and it must be pointed out these were rustic improvisations of airs written in $\frac{4}{4}$ time and bear no resemblance to the $\frac{6}{8}$ time of modern music. The music of tarantellas are illustrated in the works of Kircher⁷⁹

⁷³ Richard Browne, *Medicina musica or, a mechanical essay on the effects of singing, musick and dancing on human bodies, revis'd and corrected*, London, Cooke, 1729, pp. 1–2.

⁷⁴ Brocklesby, op. cit., note 53 above, p. 67.

⁷⁵ Mead, op. cit., note 26 above, pp. 112–126.

⁷⁶ Fritz Kreisler, 'Music and life', *Mentor*, December 1921, 5–12.

⁷⁷ Sir George Grove, *Grove's dictionary of music and musicians*, London, Macmillan, 1973, vol. 8, p. 417.

⁷⁸ Benjamin Lee Gordon, *Medieval and Renaissance medicine*, New York, Philosophical Library, 1959, p. 568.

⁷⁹ Kircher, op. cit., note 15 above, pp. 870–878.

Hafenreffer,⁸⁰ Francesco,⁸¹ Sigerist,^{82,83} Ross,⁸⁴ Knott,⁸⁵ and Mandel.⁸⁶ However, Storace⁸⁷ by personal experience transcribes the music of the tune which he learnt and played. Grove⁸⁸ says: "It has been suggested that these fragments of melodies—for they are little more—are ancient Greek tunes handed down traditionally at Taranto."

In the fifteenth to seventeenth centuries a large number and many kinds of tarantellas were written. These tarantellas were composed to excite or subdue the victim and, according to the condition, varied from lively to soft. The six variations were named, *cinque tempi*, *panno verde*, *panno rosso*, *moresca*, *catena*, and *spallata*. They were originally described by Ferdinandus⁹¹ and are listed by Hecker⁸⁹ and Davison.⁹⁰

The music with its rhythmical beat often evolved from unrecorded folk tunes. These tunes are either vocal or instrumental and are often played on instruments with a shrill timbre or accompanied by clapping of the hands or stamping of the feet to the movement of the dance. Each manifestation of the disease had its own special air and a particular tune often favoured a particular instrument. The tarantellas were usually played by tradition on the Turkish drum and pipes.⁹²

Later the musicians would use many kinds of instruments, such as pipes of all sorts, trumpets, violins, tambourines, drums, citterns, and harps, as well as rattles and clappers. These instruments were often made from the hides or bones of animals, or from wood or the stems of plants.

Folk tarantellas have been recently recorded from the following regions: Latium, Campania, Basilicata, Capri, Sicily, Umbria, Calabria, Apulia, Abruzzi, and Malise. In many instances these have been revived and adapted almost certainly from traditional tunes of the region. In some recordings taken in the field, the actual traditional tunes have been reproduced using local musicians. Every village has its own culture and street music is very popular, so the tarantella has become part of the modern scene, the musical heritage of Italy, where in fact this musical form originated. All the inhabitants know these agreeable tunes, that had been sung to them as babies, as they were rocked in their mothers' arms and lulled to sleep.

These tarantellas are musically so attractive that many of the classical composers have introduced a variety of these airs into their compositions (see appendix).

⁸⁰ Samuel Hafenreffer, *Nosodochium in quo cutis cique adhaerentium partium affectus omnes*, Ulm, Kühnen, 1660, pp. 485–493.

⁸¹ Loreti Francesco, 'Il Tarantolismo e la terapia musicale nel sec. XVII^e', *Boll. Institut. stor. Ital. arte. sci.*, 1929, 9: 139–145.

⁸² Sigerist, *op. cit.*, note 43 above, pp. 100–101, 104–105, 112.

⁸³ Sigerist, *op. cit.*, note 49 above, p. 221.

⁸⁴ Janet Ross, *The land of Manfred Prince of Tarentum and King of Sicily*, London, J. Murray, 1889, pp. 187–191.

⁸⁵ John Knott, 'Tarantism an historical note', *Med. Press Circ.*, 1911, 143: 633–636.

⁸⁶ Herman Mandel, *Musikalisches Conversations Lexikon*, Berlin, Oppenheim, 1870, pp. 104–107.

⁸⁷ Storace, *op. cit.*, note 22 above.

⁸⁸ Grove, *op. cit.*, note 77 above, vol. 8, p. 308.

⁸⁹ Hecker, *op. cit.*, note 7 above, p. 91.

⁹⁰ James Davison, 'Music in medicine', *Lancet*, 1899, ii: 1159–1162.

⁹¹ Ferdinandus, *op. cit.*, note 14 above, p. 259.

⁹² Baglivi, *op. cit.*, note 16 above, p. 382.

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THE DANCE

From the accounts of many writers it appears that the dance in tarantism has no precise form. It is an unco-ordinated jerky movement of limb and body in time with the lively tune; and has been described as a lamentable medicinal dance which evokes pity, a miserable torture done out of fear of the belief in the curative power of dancing. It was the dance which wore the victims out and with the exhaustion the hysteria was relieved.

Sorrell⁹³ says of the dances: "In Germany they were called St. Vitus dance, in Italy, *tarantella*, which was strongly related to the *skinnis*, the dance of the Greek satyr play. These and similar dances indicate the tenor of the time, and particularly the period of the plague."

The cults of Bacchus and Cybele had been followed for centuries in Apulia, as it was part of the Greek Empire, and the corybantic dances were therapeutic ones done to music. The Christian church banned the ancient cults but secret gatherings always took place where these dances were performed.⁹⁴ Katner⁹⁵ says: "The victims of heat delirium who had previously taken part in the corybantic mystery dances were diagnosed as the victims of spiders and the spider-insane and continued to dance in the corybantic dances because all the poisonous spiders . . . were known as tarantulas and the patients became known as the tarantulated."

The original meaning of the cults was forgotten, but the dances, the wantonness, and the music remained, which became known as the annual women's carnival and which gradually became a significant economic factor. As well as the *tarantella*, dances of a violent nature were common throughout Europe during the visitations of the plague, such as St. John's dance and St. Vitus' dance.⁹⁶ Dances were performed at every feast and festival and woven into the pattern of life in religion, in ritual, and in war, as well as in love, hate, happiness, and disaster. Music and dancing were used in the treatment of the insane for many centuries. When Christianity was introduced into Italy, dances were no longer tolerated and one wonders if this is when tarantism commenced as the peasants were accustomed to rapid open air dancing done to fast rhythmical music which provided scope for self expression.

Agrippa⁹⁷ in his chapter on dancing has this to say: "A thing were it not set off with music, would appear the greatest vanity of Vanities, the rudest, most nonsenical, and ridiculous sight in the world. This is that which lets loose the reins of Pride, the friend of wickedness, the food and nourishment of Lust, the bane and enemy of chastity, and unworthy so much as the thought of any honest person. At these Balls saith Petrarch, many grave Matron hath lost her long preserv'd honour: Many an unhappy virgin there, hath learnt what she had better never have known: from thence many have return'd home polluted, many half overcome, but never any one more vertuous than they were before."

Baglivi⁹⁸ says: "All the world knows, how wonderful and various the effects of

⁹³ Walter Sorrell, *The dance through the ages*, New York, Grosset & Dunlop, 1967, p. 40.

⁹⁴ Ferdinandus, op. cit., note 14 above, p. 266.

⁹⁵ Katner, op. cit., note 5 above.

⁹⁶ Russell, op. cit., note 58 above.

⁹⁷ Henry Cornelius Agrippa, *The vanity of arts and science*, London, Speed, 1676, p. 60.

⁹⁸ Baglivi, op. cit., note 16 above, p. 404.

motion are, generation, corruption and all sublunary alterations are the product of motion. Whatever lives, whatever grows, and whatever undergoes the sensible Mutations of Life and Destruction, is in perpetual Motion.”

Raffe⁹⁹ describes the modern tarantella as: “A courting dance of South Italy, Sicily and Sardinia, with local variations. The music, in $\frac{3}{8}$ or $\frac{6}{4}$ time, gradually increases speed, while partners mime a sequence of pursuit, retreat, persuasion, and finally surrender, similar to that in the Saltarello. Usually danced by a man and woman to accompaniment of mandolins, guitars and a drum it is sometimes performed solo the dancers playing castanets or tambourines.”

In 1839 Casimir Gide composed the music and Jean Caralli the choreography for the ballet *La Tarantule* which Fanny Elssler danced in Paris and London.

CONCLUSION

Over the years many questions have been asked about tarantism and many answers have been given. Grube¹⁰⁰ states: “That this poison has a singular affinity for music, which is said to have a wonderful effect in pacifying and curing those stung by the tarantula . . . even old men, and these who are almost overcome by the virulence of the poison have as soon as they heard the sound of music, begun quickly to stretch their fingers and their limbs and then move the rest of their body so quickly and so accurately to the tune which is played that they seem to surpass young men in vigour and dancing—master themselves in their skills.”

Then he wonders:

What is the meaning of this fermentation, which in such small quantity acts more quickly in some and slower in others but which exercises such great and wonderful power in all? When the music stops, the patient does not recover immediately, but only by degrees, and when it is repeated the illness disappears.

Why the spirits, nerves and muscles require the song or musical instruments to rouse them into activity and dancing?

Why music can so suddenly cure pain and other symptoms that the patient, seemingly on the brink of the grave, can as soon as he hears music, recover strength to dance and leap?

Why our spirits are so wretchedly affected by the bite of the tarantula?

Why the victims of the tarantula are so grievously affected by its poison?

A dogmatic answer cannot be given for each of these pertinent questions, but all would seem to point and give emphasis to the hysterical nature of the disorder. Others wondered why the poison remained so long, and whether the Apulians were regarded as psychopaths, melancholics, maniacs, and demented, with the severe cases treated in the asylums of Naples. Ferdinandus¹⁰¹ regards tarantism as a form of melancholia or insanity. Recently Marx¹⁰² emphasizes the complex nature of tarantism and points to the importance of superstition among the peasants of Apulia.

A few thought there was a similarity between dance frenzies, religious epidemics,

⁹⁹ Raffe, op. cit., note 2 above, p. 498.

¹⁰⁰ Herman Grube, *De ictu tarantulae*, Frankfurt, Paulli, 1679. A translation of this into English is in E. Goldsmid, *Collectanae adamantaea XV. un-natural history or myths of ancient science*, Edinburgh, [privately printed], 1886, pp. 62, 63, 67, 76, 78.

¹⁰¹ Ferdinandus, op. cit., note 14 above, p. 254.

¹⁰² Marx, op. cit., note 12 above.

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demonic possessions, revival movements, magic, and other so-called epidemics. A number thought it had its origin in the melancholic temperament of the inhabitants, and some thought tarantism was a survival of pagan customs where some of the dancers clung to the ancient cult of Bacchus, and a few called it a corybantic frenzy induced by the sun, and used tarantism as an excuse. Many thought the poison remained for decades and only presented symptoms for a short time in the summer.

Perhaps it was a response to deprivation, signs of defence, a possessive cult spread by sympathy, imitation, or contagion; or was it a craze like rock and roll or discotheque fever?

Hecker¹⁰³ says: "Tarantism, as a real disease, has been denied *in toto*, and stigmatized as an imposition, by most physicians and naturalists who in this controversy have shown the narrowness of their views and their utter ignorance of history." Baglivi¹⁰⁴ thinks they were: "Symptoms of the Pretended." And Backman¹⁰⁵ thinks: "The victims of the dance epidemic were poisoned by ergot." While Mora¹⁰⁶ says: "The way was offered for an expression, through ritual, of deeply rooted emotional conflicts and for their reintegration in the personality in a new form." Then Marks and Beatty¹⁰⁷ wondered: "Whether tarantism was basically psychic or somatic in origin."

Others were of the opinion that it was undoubtedly a hysterical phenomenon which in the opinion of many was an outlet for the pent-up emotions caused by a variety of stresses:

To understand the phenomenon of mass hysterical reaction as evidence of this disease, one must approach it from three aspects.

1. The historical foundation of the real fear resulting from the definite threatened danger of the tarantula bite.
2. The individual mechanism of defence against the instinctual demands that threatened from within the tarantists and which resulted in neurotic anxiety.
3. The psychology of groups.¹⁰⁸

Sigerist¹⁰⁹ and others regard tarantism as a mass neurosis, peculiar to this region and caused by the inbred population, high incidence of mental disease, environmental influences, and an inability to adjust to abnormal changes which were due to war or epidemics. Later Singer and Underwood¹¹⁰ say: "This strange neurosis has never been satisfactorily explained."

One wonders if tarantism can be diagnosed as a neurosis if it is cured in a few days by music and dancing? Davidson¹¹¹ regards: "The disease known as tarantism, and which was once common in Italy as undoubtedly Choreomania."

¹⁰³ Hecker, *op. cit.*, note 7 above, p. 113.

¹⁰⁴ Baglivi, *op. cit.*, note 16 above, p. 368.

¹⁰⁵ E. Louis Backman, *Religious dances in the Christian church and in popular medicine*, London, Allen & Unwin, 1952, p. 318.

¹⁰⁶ Mora, *op. cit.*, note 18 above.

¹⁰⁷ Geoffrey Marks and William K. Beatty, *Epidemics*, New York, Scribner, 1976, p. 96.

¹⁰⁸ Howard F. Gloyne, 'Tarantism: mass hysterical reaction to spider bite in the middle ages', *Am. Image.*, 1950, 7: 29-42.

¹⁰⁹ Sigerist, *op. cit.*, note 43 above, pp. 113-114.

¹¹⁰ Charles Singer and E. Ashworth Underwood, *A short history of medicine*, Oxford, Clarendon Press, 1962, p. 504.

¹¹¹ Davidson, *op. cit.*, note 35 above.

Gallinek¹¹² points out that hysteria was not only a means to an end, it was a tool to relieve tension and repression. It affected the personalities who needed a stimulus in order to express themselves and at the same to reach fulfilment.

The impact of the nineteenth and twentieth centuries has weakened the ancient beliefs and traditional practices without expelling them, and sporadic outbursts of tarantism continue to occur in Apulia where it is still claimed to be a nervous disorder, a strange neurosis, a hysteria which has nothing to do with the spider, and it has even been rejected as nonsense. There seems to be little doubt that modern outbreaks of tarantism should be called dancing mania.

Among the sceptics was Mead,¹¹³ who said: "The symptoms from the bite of the tarantula are so very odd and surprising that the truth of the fact has been called in question . . . It has long been found that the bite of the spider is comparatively harmless, and modern research in the pathology of the subconscious suggests that the disease is mainly hysterical, in any case a belief in the remedial powers of music, dancing or anything else, if strongly enough held, might well be effective on the principles of acute suggestion."

Mora¹¹⁴ and others have suggested that it was a form of self-healing, an attempt to find reason for the tensions and uncertainty in a changing world, as man needs to satisfy his various needs.

When tarantism was prevalent, nothing was known of the various diseases of the nervous system, so all the real and imagined mental disorders came under the one heading.

Excluding the toxic effects of the true bite of a scorpion or tarantula, it must be said that tarantism, like the dancing mania of the Middle Ages, is a hysterical phenomenon in which folklore, prejudice, superstition, and local cultural influences play a big part.

SUMMARY

Tarantism, a hysterical condition common around the Mediterranean and particularly in southern Italy, is related to the dancing mania of Europe with which it is often confused, but unlike the latter it was said to have a specific cause and a specific cure.

A chronology of the condition is given from the eleventh century to modern times with a discussion on the cure, signs, symptoms, and treatment as well as a discussion on the music used in the cure and the associated dance form. The occurrence of a similar condition following the bite of a spider in other parts of the world is also noted. Folklore, superstition and local cultural influences play a big part in the occurrence.

An appendix lists early tarantellas as well as composers who have used tarantellas in their classical works.

¹¹² Alfred Gallinek, 'Psychogenic disorders and the civilisation of the middle ages', *Amer. J. Psych.*, 1942-43 99: 42-53.

¹¹³ Mead, *op. cit.*, note 26 above, p. 99.

¹¹⁴ Mora, *op. cit.*, note 18 above.

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APPENDIX

A large number of tarantellas are known. The author has recordings of over a hundred and this would by no means be a complete list.

Some of the early tarantellas have recently been collected and recorded by Gregorio Paniagua on original instruments by the World Record Club.¹¹⁵

There would seem to be a number of variations of the tarantella tunes, the early ones bearing little resemblance to those used later. Modern composers have utilized the tarantella in their works in many ways; sometimes as an introductory passage, sometimes as a finale, and sometimes as single pieces.

EARLY TARANTELLAS

The following are recorded on World Record Club R04636:

Anon. *Tarantella Tono Hypodorico*. From A. Kircher, *Phonurgia nova*, 1673.

Anon. *Tarantella Neapoli Tonum Phrygium*. From A. Kircher, *De arte magnetica*, 1641 (see footnote 15 above).

Anon. *Ritornello Tarantella*. From Kircher, *ibid*.

Anon. *Tarantella Alia Clausula*. From A. Kircher, *Phonurgia nova*, 1673.

Anon. *Tarantella, Primus modus, Secundus modus, Tertius modus*. From A. Kircher, *De arte magnetica*, 1641.

Anon. *Antidotum Tarantulae*. From S. Hafenreffer, *Nosodochium*, 1660 (see footnote 80 above).

Anon. *Taratela*. From MSS., eighteenth century, Bibl. Central Barcelona.

Anon. *Tarantella*. From MSS., *Libro de diferentes cifras, Ano de 1705*. Bibl. Nac. Madrid.

Anon. Three *Tarantellas*. From MSS., Anonimo: *Piezas para clave, c.1700*. Bibl. Nac. Madrid.

Anon. Apuglia *Tarantellas*. From *Tarantismo observado en Espana*, Madrid, 1787.

Anon. Italia, Three *Tarantellas*. Bibl. Nac. Madrid M53. Fondo Barbieri.

Diego Fernandez de Huete, *La Tarantela. Compendio numeroso de Zifras armonicas*, Madrid, 1704.

Santiago de Murcia, *Tarantellas. Resumen de Acompañar la Parte*, 1714. Bibl. Nac. Madrid.

Gregorio Paniagua, *Taranto D'Almeria*. After traditional Tarantos and Tarantas.

Joseph Recuera (Almagro La Mancha), *Tarantellas*. Francisco Xavier Cid. *Music othérapie*.

Gaspar Sanz, *La Tarantella*. Instrucción de Musica sobre la Guitarra espagnola Zaragoza, 1764.

NINETEENTH- AND TWENTIETH-CENTURY TARANTELLAS

DANIEL F. E. AUBER (1782–1871). *La muette de portici*. In this opera a tarantella occurs.

BENJAMIN BRITTEN (1913–1977). Op. 9: *Soirées musicales suite* from Rossini, fifth movement a tarantella.

ALFREDO CASELLA (1883–1947). Op. 54, *Notturmo e tarentella*.

¹¹⁵ World Record Club R04636. *Tarentule-Tarentelle*. Atrium Musicae de Madrid, direction Gregorio Paniagua.

Jean Fogo Russell

- FRYDERYK F. CHOPIN (1810–1849). (1) Op. 43, *Tarantella in A flat major*; (2) Op. 49, *Fantasy, in F minor*.
- ERIC COATES (1886–1957). *London suite*, first movement a tarantella.
- SAMUEL COLERIDGE-TAYLOR (1875–1912). Op. 77, *Petite suite de concert*, fourth movement *La Tarantelle fretillante*.
- CESAR A. CUI (1835–1918). (1) Op. 12 *Tarantella*, orchestral work; (2) *Tarantella*, for violin and pianoforte.
- ALEXANDER S. DARGOMIZHSKY (1813–1869). *Tarantella slave*. Pianoforte duet.
- SUZANNE DEMARQUEZ (born 1899). *Variations, interlude et Tarantelle* for quintet.
- OTO FERENCZY (born 1921). *Scherzo tarantella*. Piano duet.
- LOUIS GOTTSCHALK (1829–1869). *A Night in the Tropics Symphony*, third movement *Gran tarantelle*. For piano and orchestra.
- STEPHEN I. HELLER (1814–1888). (1) Op. 46 *Tarantelle No. 7*. Study in the style of a tarantella; (2) Op. 53 *Tarantella No. 1*. Piano solo; (3) Op. 61 *Tarantella No. 2*. Piano solo; (4) Op. 85 *Tarantella Nos. 3 & 4*. Piano solo; (5) Op. 87 *Tarantella No. 5 Scènes Italiennes*; (6) Op. 137 *Tarantella Nos. 6 & 7*. Piano solo.
- DANIEL J. JONES (born 1922). *Italian suite*, tarantella.
- FERENCZ LISZT (1811–1886). (1) No. 159 *Venezia e Napoli* first version. Fourth movement *tarantelle Napolitaines*; (2) No. 162 *Venezia e Napoli, supplément aux Années de pèlerinage*, Volume 2, Third movement tarantella; (3) No. 386 *Tarantelle di bravura d'après la tarantelle de La Muette de Portici* (Masaniello); (4) Op. 70 *Piano sonata in E minor No. 4*.
- FELIX MENDELSSOHN (1809–1847). (1) Op. 102 *Songs without words*, Book 8. No. 45. C.ma. Tarantella; (2) *Italian symphony*. Final movement, the tarantella.
- SERGEY RAKHMANINOV (1873–1934). Op. 17 *Suite No. 2* Fourth movement, tarantella.
- JOSEF RHEINBERGER (1839–1901). (1) Op. 13 *Tarantella*; (2) Op. 122 *Sonata in C minor*, duet tarantella.
- GIOACCHINO ROSSINI (1792–1868) and OTTORINO RESPIGHI (1879–1936). (1) *La boutique fantasque*. Second movement tarantella; (2) *La danza*. (Vocal tarantella).
- ANTON RUBINSTEIN (1830–1894). Op. 6 *Tarantelle*. Pianoforte solo.
- CAMILLE SAINT-SAËNS (1835–1921). (1) Op. 6 *Tarantelle*; (2) Op. 22 *Concerto in G minor*, No. 2 Fifth movement *Presto* (nature of a tarantella).
- IGOR STRAVINSKY (1882–1971) Ballet *Pulcinella* (After the music of G. B. Pergolesi (1710–1736). Scene 4 *Tarantella*. Finale of Concertino No. 6 in B flat major for strings.
- ARTHUR SEYMOUR SULLIVAN (1842–1900). *Tarantella in Utopia Limited or The Flowers of Progress*.
- PETER TCHAIKOVSKY (1840–1893). (1) Op. 45 *Italian Capriccio*. Final movement a tarantella; (2) Ballet *Nutcracker*. *Tarantella* Act 2 No. 14 (B) Variation 1 (*tempo di tarantella*).

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SIGISMOND THALBERG (1812–1871). Op. 65 *Tarentelle*. Pianoforte solo.

GIUSEPPE VERDI (1813–1901). Ballet, *Lady and the fool*. No. 4 *Tarantella*.

HENRI VIEUXTEMPS (1820–1881). *Tarantella*.

WILLIAM WALTON (born 1902), *Suite No. 1 Façade*, Fifth movement, *tarantella sevillana*.

CARL MARIA WEBER (1786–1826). Op. 70 *E Minor pianoforte Sonata No. 4*.

HENRI WIENIAWSKI (1835–1880). Scherzo *Tarantelle* in E minor.